Aside from world politics, the arts 814

and sciences found in this gifted ruler,[1] himself a talented writer and thinker, an understanding patron. Albrecht Dürer and Peter Fischer enjoyed his favours and humanism found a home in Vienna.

> The peasant walks behind his plough in peace,
> While in the towns the workmen ply their trade
> And industries and guilds lift up their heads.
>
> (Ottocar, Rudolf, Act III)

After the death of Maximilian, his grandchild Karl V took over a vast empire. He inherited Spain, Burgundy and the old Hapsburg possession; he was elected King in Germany and later crowned Emperor at Bologna. In 1521 he divided his Empire with his brother Ferdinand, to whom he gave the Austrian Duchies. From this time onwards one finds references to an Austrian and to a Spanish line of the House of Hapsburg. The reign of Karl V was filled with internal German conflicts arising out of the start of the reformation. Constant wars with France and Turkey left him no peace. Karl V was another of the strange, gloomy and apathetic figures to be found among the Hapsburg rulers. His plans to win back for the Imperial Crown its ancient power and splendour and to preserve the unity of the old Catholic faith were brought to naught, partly on account of the egotism of the Lutheran Princes but also because of their devotion to their faith. Karl thereupon renounced the crown and retired to the monastery of San Yuste in Spain. A lonesome and frustrated figure, he turned his back on that life which would have made him ruler of a world Empire.

1519 to 1521. The Portuguese Ferdinand Magellan first circumnavigates the world. 648 643

1526. Bohemia and Hungary pass legally into the possession of Austria.

1529. Under Henry VIII, the first steps are taken which led up to the separation of the English Church from Rome.

1536. Death of Erasmus of Rotterdam.

> There order dwells, there order has its home
> While here confusion lives and vain caprice.
>
> (Family Strife, Rudolf, Act I)

798

In the meantime Ferdinand was ruling prudently and ably in Austria. The new doctrines from Wittenberg quickly penetrated to Austria, where they spread rapidly. Soon appeared the first signs of a clash of beliefs which was to prove particularly significant for Austria. Efforts to bring about religious reforms brought with them social discontent, which manifested itself particularly in peasant revolts, and in the formation of the sect of the Baptists.

1540. Foundation of the order of Jesuits. [669]

1545 to 1563. Council of Trient. The Catholic Church grows more powerful and the Counter-Reformation begins. 648

In 1526, Ludwig II, King of Hungary and Bohemia, lost the day and his life as well in the battle of Mohacs against the Turks. Under the Treaties

1 [i. the Emperor Maximilian. -- Analyst]

346

Vienna. Old University and Jesuit Church.

876 the mistakes of others, to criticise and to correct them. Ambition was made the spur. The best scholars were publicly commended at the end of the school year, were awarded prizes, and amidst the sound of drums and trumpets, their names were announced with great ceremony to the assembled visitors present at the end of term performance. Their names were inscribed on a list of the successful which was distributed to the guests. Rivalry between the aristocracy and middle classes also encouraged the spirit of competition the former believing that their superior rank obliged them to secure a similar superiority in learning, in which endeavour they frequently met with the competition of sons of middle class parents.

793 Vienna was the oldest Jesuit stronghold (after Cologne) in the German-speaking
798 countries. Ten years later, in 1561, a second branch of the Order was established within the frontiers of present-day Austria, the college at Innsbruck, and was soon followed by another, that of Hall-in-Tyrol, in 1569. A year later, in 1570, a branch was established in Graz, in the year 1600 the Jesuits settled in Linz, in 1604 in Klagenfurt, in 1613 in Leoben, 1616 in Krems, 1621 in Judenburg and in 1632 in Steyr. Protestantism at this time was practically unchallenged in the places where these centres were established. In each of them schools were promptly opened and plays were staged in all; the Faith was spread, not only by the ear but also through the receptive medium of the eye.

Many conversions, many changes of outlook must be attributed to the emotional effects of these dramatic representations. Records often refer to the pleasure which Catholics and others found in these performances.